



A compendi-
ous introduccion/pro-
logue or preface vn to
the pistle off Paul
to the Ro/
mayns.

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To the Romayns.

For as moche as this pistley is the principal
and most excellent part off the newe testa-
ment/ and most pure evangelion/ that is to saye
gladde tydinges and that we call gospel/ and als
so a lyghte and a waye in vnto the whole scriptu-
re/ I thinke it mete/ that every christen man not
only knowe it by roote and withoute the boke/ but
also exercice hym sylfe therein evermore continu-
ally/ as with the dayly bredde of the soule. No
man verely can reede it to ofte or studie it to well
for the moar it ys studied the easier it is/ the mos
are it is cheued the pleasander it is/ and the mos
are grundely it is sherched the precioser thynges
ar found in it/ so greate treasure of spiritual this-
ges lyeth hyd therein.

I will therfore bestowe my laboure and dilig-
gence/ thorowe this lytyll preface or prologue/ to
prepare a waye i their vnto/ so ferforth as God
shall geve me grace/ that it maye be the better
vnderstonde of every man/ for it hath bene hets
herto evyll darkened with glooses and wonders
full dreames off sophisters/ that no man cowde
spye oute the entente and meaning off it/ which
neverthelesse of itsylfe/ is a bryghte lyghte/ and
sufficient to geve lyghte vnto all the scripture.

Fyrst we must marke diligently the maner off
speakyng of the Apostel/ and above all thynges
knowe what Paul meañeth by thes wordes/ the
Lawe/ Synne/ Grace/ Faryng/ Ryghtewesnes
Fleshe/ Sprite/ and soche lyfe/ or else rede thou
it never so ofte/ thou shalt but loose thy laboure.
This word Lawe maye not be vnderstonde he-
re after the commune maner/ and to vse Pauls
terme/ after the maner of men or after mēs was
yes/ that thou woldest saye the lawe here in this

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place were nothinge butt lernynge which teachs
eth what oughte to be done & what oughte not
to be done/ as it goeth with mans lawe/ where
the lawe is fulfylled with outwarde workes on
ly/ though the herte be never so ferre off. But god
iudgeth after the grounde of the herte/ ye & the
thoughtes and the secret moviges of the mynde/
therefore hys lawe requireth the grounde off the
herte and love from the botome there of/ & is not
content with the outwarde werkē only/ but rebukē
keth thos workes most off all which springe not
of love from the grounde and lowe botome of the
herte/ though they appere outwarde never so ho
nest and good/ as Christ in the gospell rebuketh
the pharisees above all wodēr thatt were open
synners/ and calleth them hypocrites/ that is to
saye Simulacra/ and paynted Sepulchres/ whi
ch pharisees yet lyved no men so pure/ as pertes
yning to the outwarde dedes & workes off the
lawe/ ye and Paul in the thrid chapter of his pi
stell vn to the philippians confesseth of hym self
fe/ thatt as twytcryng the lawe he was so cheare
wone as no man cowde complayne on/ and notwithstanding
was yet a murderer of the Chri
sten/ persecuted them/ and tormented them/ so
soore/ that he compelled them to blasphemie Ch
riste/ and was all to gedyr mercylesse/ as many
which nowe fayne outwarde goodwerkē are.

For this cause the xv. psalme calleth all men ly
ars/ because that no man kepeith the lawe from
the grounde off the herte/ nether canne kepe it.
For all men ar naturally enclyned vn to evyll/
& hate the lawe/ we fynde in ouresilves vnlust
and tediousnes to do good/ but lust and delectas
cio to doo evill. Nowe whereno fre lustys to doo

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good / there the botome of the hert fulfylleth not
the lawe / & there no doute ys also synne & wrā
th deserved before god / though their be never so
many oute warde good workes / or never so glos
rious an outerwarde shewe and apperānce off hos
nestelyvynge.

For this cause cōcludeth sencte Paul in the se
cunde Chapter that the iewes all ar synners and
transgressors of the lawe / though they make me
believe / thorowe ypoixi off outward workes /
how that they fulfyll the lawe / and saith that he
only which doeth the lawe ys ryghtewes before
God / meanyng therby that noman with outhes
warde workes fulfylleth the lawe. Thou (saith
he to the Jewe) teacheſt a man fulde not breake
wedelocke / and yet breakest wedelocke thyſylfe.
Wherin thou iudgest a nother man / therin con
demnest thou thyſylfe / for thou thyſylfe doestes
vyn the veryſame thynges whych thou iudgest.
As though he wolde ſaye / thou lyvest outerwar
dly well in the werkes off the lawe / and iudgest
them that lyve not ſo / thou teacheſt nother me /
and ſeest a moote in a nother mans eye / but art
not ware of the beame that is in thyne awne eye.
For though thou kepe the lawe outerwardly wiſ
th werkes / for feare of rebuke / shame / & puny
ſhement / other for love off rewarde / vantage /
and vayne glory / yet doest thou all wythout lust
and love to the lawe warde / and haddeſt leuyr
a greate deale wodyr wiſe doo / yf thou feareſ
dest not the lawe / ye inwardly in thyne hert / the
ou woldest that their were no lawe / no nor yett
God / the auctor and vangear of the lawe / yff it
were poſſible / ſo paynefull itys vnto the to have
thyne appetytes refrayned & to be kepte downe,

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Wherfore then it is a playne conclusio / that thou from the grounde and botome of thyne herte arte an ennimye to the lawe. Whatt prevays leth it nowe / that thou teachest a nother man not to steale / when thou thyne awne sylfe arte a thefe in thyne herte / and outwardly woldest fayne steale yff thou durst / though that the outwarde dedes abyde not alwaye be hynde with socheyss porcites and dissimulars / but breake forth amys onge / evyn as an evyll stabbe or a pocke can not al wayes be kepe in with violence off medicin. Thou teachest a nother man / but teachest not thy sylfe / yet thou wotest not what thou teachest / for thou vnderstodenst not the lawe a right / how that it can not be fulfylled and satisfied / but with inwardelove and affecciō / so greatly it can not be fulfilled with outward dedes and werkis on ly. More ovyr the lawe encreaseth synne / as he sayth in the fyfte chapter / because that man ys an enymy to the lawe / for as moch as it requireth so many thynges cleane contrarie to hys nature / where off he ys not able to fulfill one poynte or tis tle / as the lawe requireth it. And therfore art we moare provokede / and have greater lust to breake it.

For which causes sake he sayeth in the sevēth Chapter / that the lawe ys spirituall / as though he wold saye / yff the lawe were flesshely and but mans doctrine / it myght be fulfylled / satisfied / and stilled with outward dedes. Butt nowe is the lawe gostely / and noman fulfylleth it / excep that all that he doeth springe off love frō the botome of the herte. Soche a newe herte and lusty corage vnto the lawe warde / canst thou nevyr cumby of thyne awne strenght and enforcemens

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te/ but by the operacion and wortyng of the spr
rite. For the sprite off God only maketh a man
spirituall and lyke vnto the lawe/ so thatt nowe
henceforth he doeth nothige off feare or for lucre
or vantages sake or of vayne glorie/ but of a fre
hert/ and off inward lust. The lawe ys spiris
tuall and wylbe bothe loved and fulfylled of a spis
rituall hert/ and therfore of necessite requireth yt
the sprete that maketh a mans herte fre/ and ge
veth hym lust and corage vnto the lawe warde.
Where soche a sprite ys not thereremayneth syn
ne grudgyng/ and hatered agest the lawe/ which
lawe neverthelesse is good/ ryghtewes and holy.

Accoynte thy silfe therfore with the maner of
speakyng of the Apostell/ and let this nowe stes
ke faste in thyne hert/ that yt is not bothe one/ to
doo to dedes and workys of the lawe/ and tofulls
fill the lawe. The worke off the lawe ys/ what so
evyr a man doeth or can doo off his awne fress
will/ off his awne propyr strengthe/ and enfors
syng. Not with stondyng though there be nes
vyr so greate wortyng/ yet as longe as their re
mayneth in the herte vnlust/ tediousnes/ gruds
gyng/ gryffe/ Payne/ lothsumnes and compul
cion to the lawe ward/ so longe ar all the workes
unprofitable/ lost/ ye and damnable in the syg
ht of God. This meaneth Paul in the threde chs
apter/ where he sayeth/ by the dedes of the lawe
shall nosfleshe be iustified in the syghte off God.
Here by perceavest thou/ that thoose sophisters
ar but disceavers/ which teache that a man may
and must prepare hym sylfe to grace and to the
favour of God/ with good workes. Howe can
they prepare them sylves vnto the favoure off
God/ and to that which is good/ which them sils

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nes can doo no good / no cā not once thike a good
thoughte or consent to doo good / the devyll posse
finge their hertes / myndes / and thoughtes cas
ptyve at hys pleasure / Can thoose werkēs please
se God / thynkest thou / which ar done with grys
fe / Payne / & tediousnes / with an evyl will / wis
th a contrarie and a grudgyngē minde / O holy
sancte prosperus / howe myghtely / with the sc̄
ripture of Paule confoundedest thou this heres
sy / a boute (I trowe) a twelve hundred yeares
ago or there apon.

To fulfyll the lawe is / to doo the werkēs there
of / and whatsumever the lawe commaundeth
wyth love / lust / and inward affeccion and deles
ctacion / and to lyve godly and well / frely / wil
lingly / and with oute compulcion of the lawe /
eve as though there were no lawe at all. Soche
luste and frelyberte to love the lawe / cometh on
ly by the workyngē off the sprite in the herte / as
he sayth in the fyste chapter.

Nowe is the sprite no nodyr wyse geven / then
by fayth only / in that we beleve the promyses of
God / with oute wāverynge / howe that God ys
trewe / and will fulfyll all his good promises to
vswārd for the bloude of Christes sake / as yt is
playne in the fyrst chapter / I am not asshamed
(sayeth Paul) of Christes gladde tydynge / for
it is the power of God / vn to salvacion to as ma
ny as beleve / for attonce and to gedder even as
we beleve the gladtydinges preached to vs / the
holy gost entreth in to oure hertes / & looseth the
bondes of the Devill / whch before possessed ous
re hertes in captivite and held them / that we cos
ulde have no lust to the wyll of God in the lawe.
And as the sprite cometh by fayth only / even so

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fayth cometh by hearynge the worde or glad tyes
dinges of God / when Christ is preached / how
that he is God's sonne and man also / deede and
rysen agayne for oure safes / as he sayeth in the
thred / fourth / and tenth chapters. All oure ius-
tifyinge then cometh off fayth / and fayth is the
sprite come of God and not of vs.

Herof cometh it / that fayth only iustifyeth /
maketh ryghtewes / and fulfylleth the lawe / for
it bringeth the sprete thorowe Christes deservys-
nges / the sprite bringeth lust / looseth the hert /
maketh hym fre / setteth hym at lyberte / and ges-
veth hym strengthe to workethe dedes of the lawe
with love / even as the lawe requireth / then
at the last out off the same fayth so workynge in
the hert / springe all good workes by there awa-
ne acorde. That meaneth he in the threde chaps-
ter / for after he hath cast awaie the workes off
the lawe / so that he soundeth as though he wold
breake and disanulle the lawe thorowe fayth /
he answereth to that myghte be layde a genst- sa-
yinge / we destroye not the lawe thorowe fayth /
but maynetene / furder or stable he the lawe tho-
rowe faythe / that ys to saye / we fulfyll the lawe
thorowe fayth.

Synne in the scripture ys not called that oute
ward werke onli committed by the body / but all
the whole busynes and whatsumever accompe-
anieth / moveth or stereth vn to the oute ward de-
de / and that whence the workes springe / as vns
helefe / prones and redynes vn to the dede in the
grounde of the herte / with all the powers / affec-
cions / and appetytes wherewith we can but syns-
ne / so that we saye / that a man then synneth / whe-
heys carryed awaie hedelonge in to synne / all to

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gedyr as moche as he ys / of that poyson inclinaſ
cion and corrupte nature wher in he was conce
vyd and borne. For there ys no outward synne
committed / excepte a mā be caried a waye all to
gedyr / wyth lyfe / soule / herte / bodie / luste and
mynde there vnto. The scripture loketh singulſ
arly vn to the hert / and vn to the rote and origiſ
nall fountayne of all sinne / which is vnbelefe in
the botome of the hert. For as fayth only iuſtifyſ
eth and bringeth the sprite and lust vn to the vts
tewarde goodworkeſ. Even ſo vnbelefe only daſ
mneth and keþeth oute the sprite / provoketh the
fleſſe / and stereth uppe luste vnto the evyll vtre
wardworkeſ as it fortuned to Adam and Eve
in paradise / Genesis iij.

For this cauſe Christe calleth synne vnbelefe
ād that notably in the xvij. chapter of Ihon / the
ſprete (ſayth he) ſhall rebuke the world of ſinne
be cauſe they beleve not in me. Wherfore then be
ſore all goodworkeſ as good frutes / there muſt
nedes be fayth in the hert whence they ſpringe
and before all bad dedes / as bad frutes / there
muſt neades be vnbelefe in the hert / as the rote
ſountayne / pyth / ād ſtreng the off all ſinne / whiſ
ich vnbelefe is cauſed the heed of the ſerpent and
of the olde dragon / which the womās ſeed Christe
muſt tred e vnderfote / as it was promyſed
vnto Adam.

Grace and gyfte haue this diſſerence / Grace
properly is Godes favoure / benivolēce or fynd
mynd / which of his awne ſilfe / with oute deſers
wyng of vs / he beareth to vs / where by he was
moved and enclyned to geve Christe vnto vs /
with all his wother gyfies of grace. Gyfte is the
wholy goste and his workyng / whom he pouſ

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reth in to the hertes off them / on whom he hath
mercy and whom he favereth . Though the gys-
fres and the sprite encrease in vs dayly / and has
ve not yet there full perfeccion / ye ad though ths
ere remayne in vs yet evyll lustes ad sinne / whis-
ch fyghte a gest the sprite / as he sayth here in the
vij. chapter / and in the fyfte to the Galathians /
and as it was spoke before Genesis ij. of the des-
bate betwene the womans seed / and the seed off
the serpent: yet neverthelesse / God favoure ys
sogrette and so stronge over vs for Christes sa-
ke / that we ar counted for full whole and perfe-
cte before God . For God favoure to vs ward
devydeth not hyr silfe / encreasyng a lytell and
a lytell / as doo the gysfres / but receaveth vs whs-
ole and altogedder in full love for Christes sake
oure intercessor and mediator / ad because thatt
the gysfres off the sprite and batayle betwene the
sprite and evyll lustes ar begonne in vs all reas-
dy .

Off this nowe vnderstondest thou the vij. chas-
pter where Paul accuseth hym silfe as a synner
and yet in the vij. sareth there ys no damnaciō
to them that are in Christe / and that because of
the sprite / and because the gysfres of the sprite as
re begonne in vs . Synners we are because the
fleshe ys not full fylled and mortifyed . Nevers
thelesse in as moche as we beleve in Christe / ad
have the erneste and begynninge off the sprite /
God is so lovyng and favoureable vn to vs /
that he wyll not loke on soche synne / nether will
counte it as synne / but wyll deale with vs accordyng
to oure belefe in Christe / and accordyng
to his promises which he hath sworne to vs / vn-
tyll the synne be full slayne ad mortifyed by deth .

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Fayth is not mans opinion and dreame / as some imagion and fayne when they heare the storie of the Gospell / butt when they se that there folowe no good workes ner mendement off lyvynge / though they heare / ye and can babyll many thinges of fayth / then they faule from theris ghte wye and saye / fayth only iustifieth not / as man must have good workes also / yf he will be righbewes and safe. The causeys when they hes are the Gospell or glade tydinges / they fayne of there awne strengthe certayne ymaginaciōs / and thoughtes in their hertes sayinge: I have herd the Gospel / I remember the storie / lo I beleve and that they counter ryghtefayth / which neves ethelasse as it is but mans ymaginaciō / and fayns ynge / even so profyteth it not nether folowethes re any good workes or mendement of livinge.

But ryghtefayth is a thige wroughte by the holy gospele vs / which chaungeth vs / turneth vs into a newe nature / and begeateth vs a newe in God / and maketh vs the sonnes of God / as ths oure redest in the fyrste off Ihon / and kylleth the olde Adam / and maketh vs all togedyr newe in the hert / mynd / will / lust / and in all oure affeccions and powers of the soule / and bringeth the holy gost with hyr. Fayth is a lyvely thige / myghty in workinge / valiaunte and stronge / evryr doyng / evyr frutefull / so that it is vnpossible / that he which is endued therewith / shulde not worke all wyes good workes with oute ceasing. He areth nott whether good workes ar to be done or not / but hath done them all redy / yer mencion be made off them / and is all wye doyng / for soche is his nature nowe / quicke fayth in hys herte / and lyvely movinge of the sprite dryve hym

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and stere hym their vnto. Whosoever doeth not
good workes / is an vnbelevynge person and
faythlesse / and loketh rounde a boute hym gros
pynge aftir fayth and good workes / And woteth
not what fayth or goodworkes meane / though
he babyll never so many thynges off fayth and
goodworkes.

Fayth is then a lyvely and a stedfaste truste in
the favoure off God / where with we committe
oure selves all to gedyr vn to God / and that tru-
ste is so surely grounded and steketh so fast in ou-
re hertes / that a man wolde not once doute of it /
though he shulde dye a thousand tymes therfore
And soche truse wrought by the holy gooste thy-
rough fayth / maketh a man glad / lusty / cheres
full / and true herted vn to God / and vn to all cr-
eatures. By the meanes whereof / willyngly and
with oute compulcion he is glad and redy to do
good to everyman / to do servyce to everyman /
to sofre all thynges / that God maye be loved and
praysed / which hath geven hym soche grace / so
that it is impossible to separat good workes fro
fayth / even as it is impossible to separat heete
and burninge from fyre. Therefore take hede to
thy silfe / and beware of thyne awne phantasies
and ymaginacions / which to iudge offayth and
good workes will semewyse / when in deade they
are sterke blind and of all thinges most folyshe.
Praye God that he will wyt safet to work fayth
in thyne herte / or else shalt thou remayne ever mo-
re faythlesse / fayne thou / ymagin thou / enforce
thou / wrastill with thy silfe / and doo what thou
wilde or canst.

Rightewesnes is even soche fayth / and is cal-
led Godes rightewesnes / or rightewesnes that

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is off valoure before God. For it is Godes gifte/ and it altereth a man and chaungeth hym in
to a new spirituall nature/ and maketh hym fre
and liberall to paye every man his dutie. For
thorowe fayth is a man purged off his synnes/
and obteyneth luste vnto the lawe off God/ wher
ere by he gereth God his honoure and payeth
him that he oweþ hym/ and vnto men he doeth
serves willingly where with soever he can/ and
payeth every man his dutie. Soche rightewess
nes can nature/ frewill/ and oure awne strenges
the never bringe to passe/ for as no man can ges
ve him silfe fayth/ so can he not take awaye vns
belefe/ how the can he take awaye any synne at
all? Wherfore is all false/ ypoctisy and synne/
whatsoever ys done with outte fayth or in vns
belefe/ as it is evydent in the riij. vnto the Ros
mayns/ though hit appere never so glorious or
beautifull outwardes.

Fleshe and spirite mayste thou not here vnde
stond/ as though fleshe were oly that which per
teyneth vnto vnchastyte/ and the spirite that w^s
hich inwardly perteyneth to the herte/ but Pau^s
le calleth fleshe here/ as Christe doth Ihon. iij.
all that ys borne off fleshe/ that ys to wete/ the
whole man/ wyth lyfe/ soule/ body/ wytte/ wyll
reason/ and whatsoever he is both wyth in and
with outte/ because that these all/ and all that ys
in man study aftir the worlde and the fleshe. Call
fleshe therefore whatsoever (as longe as we
are wyth outte the sprite of God) we thynke or sp
ee of God/ off fayth/ of good workes and off spiri
tuall maters. Call fleshe also all workes which
are done wyth outte grace and wyth outte the wor
kyng of the sprite/ howe soever good/ holy/ and

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spiritual they sem to be / as thou maist prove
by the v. chapter vn to the galathias / where pa
ul numbreth worshypnge of ydols / witche cras
ste / envy and hate amonget the dedes of the flessh
and by the viij. vn to the romayns / where he sa
yeth / that the lawe be the reason of the flessh ey
weake / which ys not vnderstond off vnchastite
only / but of all synnes / ad most specially / of vns
belefe / which ys a vice most spirituall / ad grou
nde off all sinnes.

And as thou callest hym / which ys not renes
wed wyth the sprite and borne a gayne in Christ
flessh and all hys dedes / even the very mocions
of hys hert and mynd / hys lernynge doctrine ad
contemplacion off hie thynges / hys preachynge
teachynge ad study in the scripture / byldynge of
churches / foundinge of abbeyes / gevynge of als
mes / masse / matence / ad whatsoever he doeth /
though it semesspirituall and astyr the lawes of
god. So contrary wyse call hym spirituall which
ys renewed in Christe / and all hys dedes whys
ch springe offayth / sem they nevyr so grose / as
the wasshyng of the disciples fete done by christ
and Peters fysshynge astyr the resurreccion / ye
and all the dedes of matrimony ar pure spiritus
all / yf they procede of faith / and whatsoever ys
done wythin the lawes of God / though it be wr
oughte by the body / as the very wrypynge off sh
wes and sochelyke / howsoever grosse they appe
re outewarde. Wythoute soche vnderstondyg of
these wordes / canst thou never vnderstond this
pistyl off Paull / nether any wother place in the
holy scripture. Take hede therefore / for whosoe
ver vnderstondeth these wordes wodwyse / the
same vndestondeth not Paul / whatsoever he be.

An introduccio to the pistle of Paul Nowe wyll we prepare oure sylves vnto the pis- stell.

For as moche as yt becometh the preacher of
Christes gladetydinges / fyrest thorowe opining
of the lawe / to rebuke all thynges / and to prove
all thynges synne / that procede not off the sprite
and off sayth in Christe / & d to prove all men sy-
nners and chylderen off wrath by enherytance
and how that to synne ys there nature / & d that
by nature they can no nodyr wyse do than to syn-
ne / and therewyth to abate the pryde of man &
to bryng hym vn to the knowlege of hym sylfe /
& d of hys myserie and wretchednes / that he mys-
ght desyre helpe . Evyn so doeth sancte paul
and begynneth in the fyrist chapter to rebuke vn-
belefe and grosse synnes which all men se / as the
ydolatrie and as the grosse synnes of the hethen
were / and as the synnes now ar of all them wh^z
ich lyve in ignorance / wythoute fayth / and wyth-
oute the favoure of God / and sayth . The wrath
of God of heven appereth thorowe the Gospell
apon all men / for their vngodly and vnholy ly-
vynge . For though it be knownen and d^qyly vnd-
erstond by the creatures / that their ys but one
God / yet ys nature of hyr sylfe / wythoute the
sprite and grace / so corrupte and so poysoned /
that men nether can thanke hym / nether worsh-
epe hym / nether geve hym hys due honore / but
blynde them silves and fayle wythoute ceasyn
ge in to worse case / even vntyll they come vn to
worshipinge of images and workeinge of shame
full sinnes which are abominable and agenst
nature / & d moreover sofre the same vntrebuked
in wother / h^zvinge delectacion and pleasure
therin .

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In the secunde chapter he proceadeth farts her / and rebuketh all thoose wholy people also which with oute luste and love to the lawe live well outwardly in the face of the world / and cos dem wother gladly / as the nature off all ypocritis tes ys / to thinke them selves pure in respecte of o pen synners / and yet hate the lawe inwardly / and / or full of coveteousnes / and envy and of all vncles nes mathe. etc. These ar they which despise the goodnes of God / and accordyng to the hardenes es of their hertes / heepe togeder for them sylves the wrath of God. Furthermore sancte Paule / as a true expounder of the lawe / sofret homan to be wythoute synne / but declareth that all they ar vnder synne whych of frewyll and off natur e wyll lyue well / and sofret h them not to be bett er then the open synners / ye he calleth them har de herted and soche as can not repente.

In the threde chapter he myngleth both to ge der / both the Jewes / and the gentyles / and sayeth that the one ys as the other / both synners / and no differēce betwene them / sare in this only / th at the Jewes had the worde off God committed vn to them. And though many of them beleved not thereon / yet is godf truth and promyse ther by nether hurter ner minushed. Ande he taketh in his waye and alegeth the saying of the. l. psalme that god might abyde true in hys wordes and os vercome when he is iudg d. After that he returneth to hys purpose agayne / and proveth by the scripture / that all men with out difference or ex cepcion are synners / ande that by the workes off the lawe no man ys iustified / butt that the lawe was geven to vttur ande to declare synne only. Then he beginneth and sheweth the right waye

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vn to ryghtewesnes / by what meanes men must
be made ryghtewes and safe / and sayeth . They
ar all synners and with oute prayse before god /
ād must with oute there awne deservynge be ma-
de ryghtewes thorowe faythe in Christē / which
hath deserved soche ryghtewesnes for vs / ād ys
become vnto vs godē mercistole / for the remissi-
on of sinnenſ that are past / thereby provinges /
that Christēs rightewesnes / which commeth on
vs thorowe fayth / helpeth vs only / which righ-
tewesnes (saith he) ys nowe declared thorowe
the gospell / and was testified of before by the la-
we and the prophetes . Furthermore (saith he)
the lawe ys holpe and furdered thorowe fayth /
though that the workſ there of wyth all their bo-
ste ar broughte to nouḡt .

In the . iij chapter (after that nowe by the iij .
fyrst chapters / the sinnes are opened / ād the wa-
ye of fayth vn to ryghtewesnes layde) he begyn-
neth to answere vn to certayne obiectiōs and cas-
villacions . And firste putteth forth those blynd
reasons / which commuly they that wylbe iusti-
fied by their awne werkſ ar wont to make / whe-
they heare that faith only wyth out werkſ iusti-
fieh / sayige / shall mē do no good werkſ / ye ād
yffayth only iustifieth / what nedeth a man to stu-
dy for to doo good werkſ ? He putteth forth th-
erefore Abrahā for an ensample / sayinge / what
ded Abrahā with his workſ ? was all in vayne ?
were hys werkſ to no profett ? And so conclus-
deth that Abraham wyth oute ād before all wer-
kſ was iustified and made ryghtewes / In so
mooche that before the werkſ of circumcission he
was prayſed off the scripture and called / ryghte-
ous by hys fayth only / genesis . xv . So that he

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ded nott the worke off circumcision for to be holde
þe there by vn to ryghtewesnes which yet God
commaunded hym to doo and was a good wers
þe off obedience. Soyn lyke wyse no dowte no oþer
þer workes helpe any thyng at all vn to ryghtewesnes
and vn to amans iustifiyng but as As
brahams circumcision was an outward sygne
wherby he declared hys ryghtewesnes which
he had by fayth and hys obedience and redines
vn to the wyll of god even so ar all wother good
workes outward sygnes and outward frutes
off fayth and off the sprite which iustifie aman
not but that a man ys iustified allredy before
God inwardly in the hert thorowe fayth and
thorowe the sprite purchased by christes bloude.

Herewyth nowe stablisheth sancte Paule hys
doctrine off fayth afore rehersed in the thred cha
pter and bringeth also testimony off David in
the. xiiij. psalme which calleth aman blessed not
off workes but in that hys synne ys not reckened
and in that fayth ys imputed for ryghtewesnes
though he abide not afterward with oute good
workes when heys once iustified. For we ar iu
stified and receive the sprite for to do good work
es nether were it wotherwyse possible to do gos
od workes excepte we had first the sprite.

For howeys it possible to do any thyng well
in the syghte off God whyll we are yet in capti
vite and bondage vnder the devyll and the dev
yll possesseth vs alltogeder and holdeth oure her
tes so that we can not once consent vn to the will
off God. No man therefore can prevent the
sprite in doyng good the sprite must first cos
me and wake hym out off hys slepe wyth the

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thunder off the lawe and feare hym / and shewe
hym hys miserable estate and wretchednes / \wedge d
make hym abhorre and hate hym sylfe and to de
syre helpe / \wedge d then conforte hym agyne wyth the
pleasant rayne off the Gospell / that ys to saye /
wyth the swete promyses of God in Christ / \wedge d
stere vppe fayth in hym to beleve the promises /
the when he beleeveth the promyses / as god was
mercifull to promyse / so ys he true to fulfill them
 \wedge d wyll geve hym the sprite and streyngth both
to love the will of Gog and to worke theraster.
Sose we that god only (whych accordyng to the
scripture worketh all in all thynges) worketh a
mans iustifiyng salvaciō and healthe / ye and
poureth fayth to beleve / luste to love godf wyll
and strength to fulfill the same in to vs / even as
water is poured i to a vesell \wedge d that of hys good
wyll and purpose \wedge d not of oure deservinges \wedge d
merites / Godf mercy in promysyng and trueth
in fulfyllyng hys promyses save vs and not we
oure selues / and theirfore ys all laude prayse \wedge d
glory to be geven vn to God for hys mercy and
trueth and not vn to vs for oure merites and des
ervinges. Aftyr that he stretcheth hys ensamps
le oute agenst all wother good workes off the las
we / and concludeth that the Jewes can not be A
brahams heyres because of bloud \wedge d Kynred on
ly / \wedge d moche lesse by the workes of the lawe / but
must \hat{e} heret Abrahams fayth / yf they wylbe the
ryght heyrs of Abrahā / for as moch as Abrahā
before the lawe / both of Moses and also of cires
umcision / was thorowe fayth made righewes
and called the father of all them that beleve / \wedge d
not of them that worke. Moreover the lawe cau
seth wrath / in as moch as no man can fulfyll it

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wyth lor : \tilde{a} luste \tilde{a} slōg as soch grudgige/
hate \tilde{a} d i d i g n a c i o \tilde{a} g e s t e the lawe remayneth i
the herte and ys not taken away by the sprite ths
at commeth by fayth / solonge no doute the wors
kes of the lawe declare evydently that the wrath
of God ys \tilde{a} pon vs and nothys favoure / whers
efore doeth fayth oly receive the grace promyfed
vn to Abraham. And these ensamples were not
writte for Abrahās sake oly (sayth he) but for
oures also / to whom yf we beleve / fayth shalbe
rekened lykewyse for rygthewesnes / as he sayth
in the ende of the chapter.

In the v. chapter he commendeth the frutes
and workes offayth as ar peace / reioysyng in
the conscience / inwarde love to god \tilde{a} man / mos
zeover boldnes / trust / confidence / and a strong
and a lusty mynd and a stedfaste hope in tribus
laciō and soferynge. For all soche folowe / whes
re the ryghte fayth ys / for the abundāte graces
sake and gystes off the sprite / whych God hath
geven vs in Christe / in that he sofred hym to dye
for vs yet hys enymyes . Nowe have we the ths
at fayth only before all workes iustyfieith / and
that it foloweth not yet therfore that a man shus
lde doo no good workes / but that the ryghteshas
pen workes abyde not behynd / but accompanye
fayth evyn as bryghtenes doth the sunne / \tilde{a} d ar
called of . S. Paule the frutes of the sprite . Whs
ere the sprite ys / there ys all waye somere \tilde{a} d ths
ere are all wayes good frutes / that is to saye go
od workes . This ys Pauls ordyr / that good ws
orhes springe off the sprite / the sprite cometh by
fayth / and faith cometh by hearynge the worde
of God / whē the Gladtydylnges and promyses
whych God hath made vnto vs in Christe are

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preached truly and receavyd in the grounde off
the herte wthyoute waveryng or dowtyng/ af-
ter that the lawe hath passed a pōrsād hath da-
mned oure consciences. Where the word of god
is preached purely and receaved i the herte/ thes-
reys sayth/ the sprite of God/ and there are als
so good workes off necessite/ whensoever occasio-
ys gevyn. Where godes wordes not purely pr-
eached/ but mens dreames/ tradicions/ ymagin-
ation/ invencions/ ceremonies and supersticio-
theresys no fayth and consequētly no sprite that
comerh off God/ and where God's spriteys not/
there can be no good workes/ evyn as where an
appel treys not/ there can growe no appell/ but
there is vnbelefe/ the devels sprite/ and evill wor-
kes. Off this god's sprite/ and hys frutes/ have
oure holy hypocrites not once knownen/ nether yet
tasted howe swete they are/ though they fayne
many good workes off there awne ymaginacio-
to be iustified with all/ in which ys not one cros-
me off true fayth/ or spirituall love/ or of inwas-
rd ioye peace and quietnes of conscience/ for as
moch as they have not the word of God for the-
that soche werkis please God/ but they are even
theroten frutes of a roten tre.

Aster that he breaketh forth/ and runneth at
large/ and sheweth whence both synne and rygs
hrewesnes/ deth and lyfe come. And he compar-
eth Adam and Christe together/ thus wyse reas-
soninge and disputynge/ that Christe must neas-
des come as a secōde Adam/ to make vs heires
of his rightewesnes/ thorowe a newe spirituall
birth/ with oure oure deserviges/ Evyn as the
fyrst Adā made vs heires offinne/ thorowethe
bodily generacion/ with oure oure deservynge.

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Wheraby it is evidently knowen and proved to the vttemoste / that no man can bringe him silfe oute of sinne vn to rightewesnes / no more the he coude have with stode that he was borne bodily And that is proved here with / for as moche as the very lawe of God / which of righte shulde ha^ve holpe / if any thige could ha^ve holp / not only came and browghte no helpe with hyr / but also encreased sinne / be cause that the evyll and poysoned nature is offended \tilde{a} d utterly displeased wi^th the lawe / and the more she is forbed by the lawe / the more is she provoked and sett afyre to ful fyll and satisfie hit lustes. By the lawe then we seclerely that we muste neades ha^ve Christe to iustifie vs with his grace \tilde{a} d to helpe nature.

In the vi. he setteth forth the chefe and pricips all worke of fayth / the batayl of the sprit agenst the fleshe / howe the sprite laboureth and enforceth to kill the remnaunte of sinne \tilde{a} d luste which remayne in the fleshe / after oure iustifiige. And this chapter teacheth vs / thatt we are not so fre frō sinne thorowe fayth / that we shuld henceforth goo uppe \tilde{a} d dounē ydle / carlesse / and sure of oure selves / as though there were nowe no more sinne in vs. Yes there is sinne remayning in vs / but it is not refened / be cause of feyth and of the sprite / which fighte agenste it. Wherfore we ha^ve ynowe to doo all oure lyves longe / to tame oure bodies / and to cōpell the members to obeye the sprite / and not the appetites / that therby we mighte be like vn to christe deeth \tilde{a} d resurreccioⁿ / \tilde{a} d mighte fulfill oure baptim / which signifieth the mortifyinge of sinnes and the newe life of grace. For this batayle ceaseth not in vs vntill the laste breth / \tilde{a} d vntill that sinne be utterly slayne by the deeth of the bodie.

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This thyng (I meane to tame the body and so forth) we are able to doo (sayth he) seyng we are vnder grace and not vnder the lawe. whiche thyng he hym selfe expoundeth. For to be wythoute the lawe vs not so to be vnderstond that a man shall have no lawe and that every man may doo what hym lusteth / but to be vnder the lawe is to deale with the werkis off the lawe / and to worke with oute the sprit and grace / for so longe no dowsesynne rayneth in vs thorowe the lawe / that ys to saye / the lawe declareth that we are vnder synne / and that synne hath power and dominion over vs / seinge we can not fulfyll the lawe / namely wythin in the herte / for as moche as no man of nature favereth the lawe / consenteth thereto / and delyteth therein / which same ys exceedinge greate synne / that we can not consent to the lawe / which lawe ys no thyng else save the wylle of god. And not to be vnder the lawe ys to have a fre herte renewed wyth the sprite / so that thou haste luste inwardly of thyne awne acorde to doo that which the lawe commaundeth / wythoute compulcion / ye though there were no lawe. For grace / that ys to saye / God favoure bringeth vs the sprite / and maketh vs love the lawe / soys there nowe no moare sinne / nether ys the lawe nowe any moare agenste vs / but at one wyth vs and we wyth it.

This ys the ryght fredome and liberte from sinne and from the lawe / where of he wryteth vnto the ende off this chapter / that yt ys a fredome to do good only with herte / and to lyve well with oute compulcion of the lawe. Wherefore this fredome vs a spiritual fredom / which destroyeth not the lawe / but ministreth tht which the lawe re

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quireth/ and wherewyth the lawe ys fulfylled/ that ys to vnderstond/ luste and love/ where wi-
th the lawe ys stylled/ and accuseth vs no moare
compelleth vs no moare/ nether hath oughte to
crave off vs any moare. Evyn as though thou
were in dette to a nother man/ and were not able
to paye/ two maner wyes mighteste thou beloo-
sed. One wye/ yf he wold require nothyng off
the and brefe thine obligacion. An othewaye/
yf some wother good man wold paye for the/ and
geve the as moche as thou mightest satisfie thy-
ne obligacion wyth all. Of this wise ha^t Chri-
ste made vs fre from the lawe/ therefore ys this
no wilde fleshely liberte/ that shuld doo noug^t
te/ but that doeth all thinges/ and ys fre from the
cravinge and dette of the lawe.

In the. viij. he confirmeth the same wyth a sis-
militude of the state of matrimony. As whē the
husbond dyeth/ the wife ys at hyr liberte/ and the
one loosed and departed from the wother/ not that
the woman shulde not have power to marie vn-
to a nother man/ but rather nowe firste of all ys
she fre and hath power to marie vnto a nother
mā/ which she coulde not do before/ till she was
loosed frō hyr syesthusbōd. Eve so are oure cōsci-
ēces bound and in daunger to the lawe vnder olde
Adā/ as lōge as he lyveth in vs/ for the lawe des-
clareth thatt oure hertes are bounde/ and that
we cannot disconsent from hym/ but whē he ys
mortified and filled by the sprite/ then ys the cōs-
cience fre and at liberte/ not so that the consci-
ēces shall nowe noughe doo/ but nowe first of all
cl^t vyth vnto a nother/ that ys to wette Christe/
and bringeth forth the frutes of lyfe.. So nowe
to be vnder the lawe ys not to be able to fulfyll

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the lawe/but to be detter to it/ād not able to p̄g
yethat which the lawe requireth. And to be loose
from the laweys/to fullfyllit/ and to paye that
which the lawe demandeth/ so that yt can nos
we henceforth axe the noughe.

Consequently Paule declareth more largely
the nature of synne and off the lawe/ howe that
thorow the lawe synne reviveth/moveth hym selfe
and gadereth strength. For the old man ād
corrupte nature/ the moare he ys forbedden ād
Kepte vnder off the lawe/ ys the moare offended
and displeased threwyth/ for as moche as he c̄t̄
not paye that whch ys required of the lawe. for
synne ys hys nature and of hym selfe he can not
but synne. Therefore ys the lawe deeth to hym/
tormente ād marterdome. Not that the laweys
evyll/but because that the evyll nature can not
sofre that which ys good/con not abyde that the
lawe shulde require of hym any good thyng. Li
ke as a sicke man can not sofre that a man shulde
desyre of hym to runne/ to leppe/ and to doo wos
ther dedes off an whole man.

For which cause sancte paule concludeth/ th^e
at where the laweys vnderstonde ād perceaved
of the beste wyse/ there it doeth no moare but vts
ter synne/ and bringe vs vnto the knowlege off
oure sylves/ and there by fylle vs and make vs
bande vnto eternall damnacion and deters of
the everlastynge wrath of god/ even as he well
fealeth and vnderstonde whos conscience ys
truely twitched of the lawe. In soch daunger we
reweyer the lawe came/ but we knew not what
synne meante/nether yet knewe we the wrath of
God apon synners/ tyll the lawe had vittered
it. So seest thou that a man must have some wo

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ther thyng ye and a gretter and a moare myghty
thyng the lawe to make hym ryghtewes and
safe. They that vnderstode not the lawe on this
wyse are blynd and goo to werke presumptuou
sly supposyng to satisfie the lawe wyth work
es. For they knowe not that the lawe requireth
a fre a wyllyng a lusty and a lovyng herte. Th
erefore they se not moses ryght i the face the wa
yle hangeth betwene and hrde hys face so ths
at they can not behold the glorie of hys countens
aunce howe that the lawe ys spirituall and reqs
uireth the herte. I maye off myne awne strength
refrayne that I doo myne enymye no hurte
but to love hym wyth all myne herte and to put
a waye wrath clene oute of my mind can I not of
myne awne strengthe. I maye refuse money off
myne awne strength but to put a waye love vn
to ryches oute of myne herte can I not do off my
ne awne strength. To abstayne fro adulterie as
concernyng the vtewarde dede can I do of my
ne awne strength but not to desyre in myne her
te ys as vnpossyble vn to me as is to chose wheth
er I wyll hongyr or thrist and yet so the lawe re
quireth. Wherefore of a mans awne strength is
the lawe never fullfilled we must have there vn
to Godfavour and hys sprite purchased by
Christes bloude.

Neverthelesse when I sare aman maye do mas
ny thynges vtewardly clene agenst hys hert
we must vnderstond that aman ys but dren
off dyvers appetites and the greatest appetite
overcommeth the lesse and caryeth the man aw
aye violently wyth hyr.

As whē I desyre vengeance and feare also the icō

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venience thatys lyke to folowe. yffear be greater
ter. I absteyn. yf the appetite that desyret hys ge
aunce be gretter. I can not but prosecute the dede
as we se by experience in many murtherars and
theves. whiche though they be broughte into ne
ver so great perel of deeth yet after they have es
caped do even the same agayne. And commune
wemen prosecute there lustes because feare and
shame are a waye whiche wother which have the
same appetites in their hertes abstayne at the le
est waye vtewardly or worke secretly beyng o
vercome of feare and of shame. and so lykewyse
ys it of all wother appetites.

Further moare he declareth howe the sprite
and the fleshe fyghte together in one man. and mas
teth an ensample of hym selfe that we myghte
lern to knowe that werke a ryghte. I meane to
tyll synne in oure sylves. He calleth both the sp
rite and also the fleshe a lawe because that lyke
as the nature of god's lawe ys to dryve to comp
ell and to crave evyn so the fleshe dryveth com
pelleth craveth and rageth agenst the sprite
and will have her lustes satisfied. On the woth
er syde dryveth the sprite crieth and fyghteth a
genst the fleshe and wyll have hys luste satisfi
ed. And this strife dureth in vs as lōge as we le
ve in some moare and in some lesse as the sprite
or te fleshe ys stonger and the very man hys a
wne sylfey both the sprite and the fleshe whys
ch fyghteth wyth hys awne sylfe vntyl synne be
vitterly slayne and he alltogedyr spirituall.

In the viij. chapter he comforteth soch fyghte
rs that they disperne not because of soch fleshe
other thynke that they are lesse in favoure wyth
god. And he sheweth howe that the sinne remay

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ninge in vs hurteth not/ for there is no daunger
to the that are i christe which walke not after the
fleshe/but fighte agest it. And he expoudesth more
largely what the nature of the fleshe and off the
sprite is/ and howe the sprite commeth by Chris-
tē/ whiche sprite maketh vs spirituall tameth/
subdueth/ and mortifieth the fleshe/ and certif-
yeth vs that we ar never the lesse the sōnes of god
and also beloved/ though that sinner age never
so moche in vs/ so longe as we folowe the sprite/
and fyghte agenste synne/ to kyll and mortify it.
And be cause the chastising of the fleshe/ the cro-
sse and soferinge are nothing plesant/ he comfor-
teth vs in oure passions and afflictions/ by the
assistens of the sprite whiche maketh intercession
to God for vs mightely with groninges that pa-
sse mas vteraunce/ mans speache can not comp-
rehend them/ and the creatures morne also with
vs of greate desyre that they have/ that we were
loosed from synne and corrupcion off the fleshe.
So se we that thes thre chapters/ the vi. vii viii.
doo no other thinge so moch as they doo dryve vs
vn to the ryghte werke offayth/ which ys to kill
the olde man and mortifie the fleshe.

In the ix. x. & xi chapters he treateth of Go-
dēs predestinaciō/ whence it springeth all to ged-
er/ whether we shall beleve or not beleve/ be loo-
sed frō sinne or not be loosed. By which predestis-
naciō oure iustifiyngē & salvaciō are clene take-
oute off oure handes/ and put in the handes off
god only/ which thyngē ys most necessary of all.
For we are so weke and so vncertayne/ that yff it
stode in vs/ there wolde of a trueth no man be sa-
ved/ the devell no doute wolde deceave vs. But
now ys god sure/ that hys predestinaciō can not

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deceave him / nether can any man withstand or
let hym / and therefore have we hope and truste
agenste sinne.

But here muste a marke be sett vñ to those vñ
quiett / busie and hye climyng sprites howe ferre
they shall goo / which fyrste of all bringe hether
there hye reasons and pregnant wittes / and bes
ginne fyrst from an hye to shercethe botomlesse
secretes of God̄s predestinacio / whether they be
predestinat or not. These must neades other cast
them silves downe hedelonge into desperacion
or else comitt them silves to fre chaunce carelesse
But folowe thou the ordyr of this pistill / And noo
sell thy silfe with christe / and lerne to vnderstod
what the lawe and the Gospell meane / and the
office of both two / that thou mayst in the one kn
ow thy silfe and how that thou hast of the silfe
no strength but to sinne / and in the other the gra
ce of christe / and then se thou fighte agenst sinne
and the fleshe / as the viij. fyrst chapters teache
the. Aftyr that when thou arte come to the viij.
chapter / and arte vnder the crosse and soferinge
of tribulacion / the necessite of predestinacio will
waxe swete and thou shalt well fele how preciou
se a thinge it is. For excepte thou have borne the
crosse of aduersite and temptation / and hast fel
te thy silfe broughte vñ to the very bryme of des
peracion / ye and vñ to heel gates / thou canst ne
ver meadle with the sentance of predestinacion /
withoute thine awne harme / and wihoute ses
crett wrath / And grudgyng inwardly agest God /
for other wise it shall not be possible for the to thi
ke that God is rightewes and iuste. Therefore
must Adam be well mortified and the flesshely
wyte broughte utterly to noughe / yet that thou

To the Romayns

mayst away with this thinge/ and drinke so st
ronge wyne. Take hede therefore vn to thy silfe/
that thou drinke not wyne/ wile thou art yet but
a sucklinge. For every lernige hath hyrtyme mes
asure and age/ and in Christ is there a certayne
childhod/ in whiche a man must be content with
milke for a ceason/ vn till he wax strong/ and ge
rowe uppe/ vnto a perfecte man i chrisste/ and be
able to eate of moare stronge meate.

In the xij. he gevith exhortacions. For this
maner obserueth Paule i all his pistles/ first he
teacheth Christe and the fayth/ the exhorteth he
to godly workes/ and vn to continuall mortifying
of the fleshe. So here teacheth he good workes i
deade/ and the true servyng of God/ and maketh
eth all men prestes/ to offer vppe/ not money ad
bestes/ as the maner was i the tyme of the lawe
but there awne bodies with killinge and morti
fying the lustes of the fleshe. Aftyr that he des
ribeth the outwarde conversacion off Christen
men/ how they oughte to behaue them silves in
spirituall thinges/ how to teache/ preache and
rule in the congregacion off Christe/ to serve one
another/ to sofre all thinges paciently and to cōs
mitte wreke ad vengeance to God/ in conclusi
on how a Christen man oughte to behaue hym
silfe vn to all men/ to frend/ fooe or what soever
he be. These are the righte workes of a Christen
man which springe oute offaythe. For fayth fes
peth not holydaye/ nether sofreteth any man to be
ydle/ whersoever she dwelleth.

In the xiiij. he teacheth to honoure the wordely
ad teperall swerde. For though that mans lawe
and ordinaunce make nott a man good before
God/ nether iustifie hym in the herte/ yet are

An introduccio to the pistle of Paul
they ordyned for the furderaunce off the comm
une welth / to maynetene peace / to puneshe the
vrll / and to defende the good . Therefore oughte
the good to honoure the temperall swerde and to
have it in reveraunce / though as concerning th
em selves they neade it not / butt wolde absteyne
from evill of there awne accord / ye and doo good
with oute mans lawe / but by the lawe of the spri
te which governeth the herte and gydeth it vnto
all that is the will of god . Finally he comprehen
deth and knetteth vppe all in love . Love off her
awne nature bestoweth all thatt she hath and es
ven her awne selfe on thatt whiche is loved . Ths
ou neadeste not to bid a kinde mother to be lovy
nge vnto her only sonne / moche lesse spirituall l
ove / whch hath eyes geven her off god / neadeth
mans lawe to teache her to do her dutie . And as
in the beginninge he did putt forth Christ as the
cause and auctor off oure rightewesnes and sal
vacion / even so here setteth he hym forth as an
sample to countefayte / that as he hath done to
vs / even so shulde we doo one to a nother *

In the xiiij. chapter he teacheth to deale sober
ly with the consciences of the weake in the fayth /
whch yet vnderstod not the liberte of christ perfec
tly ynough to savor the of christe love / to not
to vse the liberte of the fayth vnto hinderaunce /
butt vnto the furderaunce and edifyng off the
weake . For where soche consyderacion is not / th
ere foloweth debate and despising of the gospell .
It is better therefore to forbeare the weake a wh
ile / vntill they ware stronge / then that the lears
ninge of the gospell shuld come allogedre vnder
foote . And soche werke is a singular worke of lo
ve / ye and where love is perfecte ther muste ness

To the Romayns.

des be soche a respecte vnto the weake / a thyng
that Christe commaunded and charged to be had
a bove all thinges .

In the xv. he setteth forth christ agayne to be
counterfeted / that we also by his ensample shuls
de sofre wother that are yet weake / as them that
are frayle / open synners / vnlearned / vnderperced
and of lothesome maners / and not to cast them
away forthwith / but to sofre them till they wax
better and exhort them in the meane tyme . For
so dealete Christ in the gospell and nowe dealeth
with vs dayly / soferynge oure vnprefectnes / wes
fenes / conversacion and maners not yet fassio
ned after the doctrine of the Gospell / butt smell
of the fleshe / ye and some tyme breakeforth into
the outward dedes .

After that to conclude with all he wissmeth the
increace of fayth peace and of ioye of consciencie /
prayseth them and committeth them to God
and magnifieth his office and administration
in the Gospell / and sobirly and with greate dis
cretion desyreteth succur and ayde of them for the
povre sanctes at hierusalem / and it ys all pure
lore that he speketh or dealeth with all . So fyns
de we in this pistell plenteously vnto the vtemos
ste / whatsoever a Christen man or woman oug
heth to knowe / that is to wete / what the lawe / the
Gospell / synne / grace / fayth / rightewesnes / chris
tist / God / good werkis / love / hope / and the cro
sse are / and even where in the pythe of all thatt
pertayneth to the Christen fayth stondeth / and
howe a Christen man oughte to behaue hym silfe
vnto every man be he perfet or a sinner / good or
bad / stronge or weake / frennd or fooe / and in cōclis
usion howe to behaue oure selves both toward

An introduccio to the pistle of Paul

god and toward oureselves also. And all thynges are profoundely grounded in the scriptures and declared wyth ensamples of him silfe / of the fathers and off the prophetes / that a man can here desyre no moare. Wherefore it apereth evidently that pauls mynde was to comprehend brevily in thynges pistle all the whole lernynge of Christes Gospell / and to prepare an introduccio vnto all the olde testament. For with out doute whosoever hath this pistle perfectly in his hert / the same hath the lighte and the effecte of the olde testament with hym. Wherefore lett every man withoute exception exercice hym selfe therein diligently and recorde yt nyghte and daye continually / vntyll he be full acoynted therewith.

The laste chapter is a chapter of recommendacion / wherein he yet myngleth a good monicion / that we shuld be ware of the tradicions and doctrine of men / which begyle the simple with sops hestry and lerninge that is not after the gospell / and drawe them from Christ / and noosell them in weke and feble and (as paull calleth them in the pistle to the galathians) in bedgerly ceremonies / for the entent that they wolde lyve in fatte pastures / and be in auctorite / and be taken as Christe / ye and above christe / and sytt in the temple of God / that is to witte in the consciences off men / where god only / his worde / and his christe oughte to sytte. Compare therefore all manner doctrine of men vnto the scripture / and se whets her they agre or not. And committe thy selfe wholie and all togedre vnto Christ / and so shall he with his holy sprite and with all his fulnes dwelle in thi soule Amen

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Here foloweth a treatise (to fill vpp
the leefe with all) of the pater noster / veryneces-
sary and profitable / wherein (yff thou marke) /
thou shalt perceave what prayer is and all that
belongeth to prayar. The sinner prayeth the pes-
tions off the pater noster / and God answereth
by the lawe / as though he wolde putt hym from
hys desyre. The sinner knowlegeth that he is wo-
rthy to be put backe / neverthelesse fayth cleveth
fast to god's promises / and compelleth hym / for
his truethes sake / to heare her petition. Marke
this well and take it for a sure conclusion / when
god commaundeth vs i the lawe to doo any thin-
ge / he commaundeth not therefore / that we are
able to do yt / but to bryng vs vn to the knowlege
of oure selves / that we might se what we are ans-
d in what miserable state we are in / and to knos
we ourelack / that thereby we shuld torn to god
and to knowlege oure wretchednes vn to hym /
And to desyre him that of his mercy he wold make
vs that he biddeth vs be / And to geve vs strength
and power to doo that which the lawe requireth
of vs. Note this also / that prayar is nothinge
else save a morninge of the sprite / a desyre / and
a longyng for that which shelacketh / as the sick
morneth and soroweth in his hert longynge afts-
er health. And vn to prayarys required the las
we And also the gospell / that is to saye the promys-
ses of God. The office off the lawe is only to vts
er sinne and to declare in what miserable damn-
acion and captivite we are in. Is it not a misera-
ble / yea fearefull and an horrible damnacion
and captivite that we are in / when oure very he-
rtes are so fast bound and locked vnder the pos-

c ij

wer off the devill / that we can not once as moch
as consent vnto the will of almyghty God / oure
re father / creator / and maker / ye and yet se not ths
is so greate / so sharpe / so cruel / and terrible vng
gence of God apon vs / vntyll the lawe come /
The law then bringeth a man vnto the knowles
ge of him selfe / and compelleth him to morne / to
complayne / to sorowe / to confess and knowledg
e hys synne and miserie / and to seke helpe / The
gospell entyseth draweth and sheweth from wh
ence to fetch helpe / and coupleth vs to God the
owre fath / Faythys the ancre of all health / and
kepereth vs fast vnto the promyses of God whiche
are the sure haven or porre of all quietnes of the
conscience / Northyng / nether the lawe nether wa
rkes nether y / t any other thynge ca / quiette a man
ns conscience sare only fayth and trust in the p
romyses of God / Fayth sofreteth no wynde no stor
me no tempest of aduersite or temptaciō / no ths
eatenynges of the lawe / no crasty sotylte off the
devyll to seperat vs from the love of God in Ch
riste Jesu / thatys to saye / to make vs beleve ths
at god loveth vs not in Christe and for Christes
sake / prayar ys the effecte and worke off fayth /
and the sprite thorow fayth prayeth continually
wyth mornynges passyng all vitterance of spea
che / confessinge / and knowleginge hir grevous bō
dage / hir lacke and wkenes / and desyringe hel
pe and succere / Nowe seist thou that ther is not
so greate distaunce betwene heven and erth / as
betwene prayar and momblynge a payre of mit
tenses or nūbryng pater noster s and honouryn
g God wyth the lyppes / I passe over wyth syl
ence / howe wyth oute all frute / ye wyth howe te
reble ignorance the lare / and vnlerned people s

ye the pater noster and also the crede in the latys
ne tonge. Moreover they never praye which fe-
le not the workynge of the lawe in their hertes
and have their consciences shakē and broysē
and as it were beaten to pouder wyth the thun-
derbolte their of. Consyder and beholde thi sylfe
theirfore in the lawe diligently as in a glasse
then come and confesse thi synne thi lackē
pos-
verte vnto god wyth out all maner faynyngē
ypocrisy morninge and complaynyngē over thi
ne horrible damnacion bondage and captivite
and wyth a stronge fayth praye god to have mer-
cy on the for Christē sake to fulfyll hys promyss-
es to geve the hys sprite to loose the to strengt-
hē the to fullfyll all hys Godely wyll in the to
poure ther ryches and treasure off hys spirituall
gystes in to the and to make the soche a wone as
hys herte hath pleasure and delectacion in. And
above all thynges desyre hym to encrease thy fa-
yth and praye after the maner and example of
this treates here folowyngē.

c iij

The Synner

O ure father which art in hevē/what a greate space ys between the ād vs: Howe thes before shall we thy children here on erth/baneshēd and exiled from the in this vale of misery and wretchednes/come home to the into ure naturē all countre :

God

The child honoureth hys hys father/and the seruant hys master. If I be youre father wher ys myne honoure. If I be youre lorde wher ys my feare. Malachias. i. For my name thorowe you and by youre meanes ys blasphemē rayld upon and evyll spoken of Esaias. vii.

The Sinner.

Alas O father that ys trueth/we knowledge ure synne and treaspace/neverthelesse yet be thou a mercifull father/and deale not wyth vs as cordig to oure deservynge/nether iudge vs by the rigorousnes off thilawe/but geve vs grace that we maye so lyve/that thy holy name maye be halowed and sanctified in vs. And kepe ous re hertes/that we nether do ncr speake/no/that we not once thynke or purpose any thinge/but th at which is to thyne honoure and prayse/and as bove all thinges make thy name and honoure to be soughe of vs and not oure awne name ād vayne glory. And off thi myghty power bringe to passe in vs/that we maye love and feare the as sonne hys father.

God

Howe can myne honoure and name be halowed amonge you/when youre hertes and thos ryghtes are all waxes inclined to evyll/and ye in

bondage and captivite vnder synne/moare oþer seinge that noman can synge my laude and pþayse in a straunge countre psal. cxxxvj.

The Sinner.

¶ father that ys trueth/we fele oure mēbres
ye d also the very hertes of vs prone d ready to
sine d that the world/the fleshe/d the devyll
rule in vs/d expell the due honoure of thyne ho
ly name. Wherefore we beseeche the moost mercy
full f̄ther/for the love that thou hast vnto thi
sonne christe/helpe vs oute of this miserable bo
dage/and latt thi kingdome come/to dryve oute
the synne/to loose the bondes off satan/to tame
the fleshe/to make vs ryghteous and parfecte/
and to cleve vnto the/that thou only mayst rais
gne in vs/and that we maye be thi kingdome d
possession/and the obey with all oure power d
strengthe/both with in and with oute.

God

Whom I helpe them I destroye. And whom
I make lyvinge/safe/riche d good/them I kill
cōdēne and cast them awaye/make them bedgers
d bring them to noughe. But so to be cured off
meyewil not sofre psalme.lxxvij. Howethen shs
all I heale you/ye and what can I do moare?
Jesaias.v.

The Sinner.

That ys to vs greate sorowe and greffe/that
we can nether vnderstonde nor sofre thi wholsos
me hande/Wherefore helpe deare f̄ther/open
oure eyes/d worke pacience in vs/that we mas
ye vnderstonde thi wholsome honde/d also pa
ciently sofre thi Godly will to be fulfylled in vs.
Furthermore though thi moost wholsome cure

be never so peynfull vnto vs/ yet god forewar
de therewyth/ punesh/ bete/ cutt/ burn/ destros
ye/ bryngē to noughe/ damne/ caste dounē vñ.
to hell/ and do what soever thou wylte/ that thi
wyll only mare be fulfylled and not oures. Fors
bydde deare father and in nowyse sofre vs to for
lowe oure awne good thoughtes and ymaginaci
ons/ nether to prosecute oure awne wyll/ meany
nge and purpose. For thi wyll and oures are cle
ne contrary one to the other/ thyne only good/ th
ough it other wyse appere vnto oure blynde re
sō/ & d oures evyll/ though oure blidnes se it not.

God

I am well served and dalte wyth all/ that me
love me wyth their lyppes and their hertes are
farre from me/ and when I take them in hande
to make them better and to amende them/ then
runne they backward/ and in the myddis of thes
recuryngē/ whyle their healthys a workingē/
they wythdrawē them selues from me/ as thou
readest psalme. lxxvij. conversi sunt in die bellī.
they are tourned backe in the daye of batayle/ th
at ys to saye/ they whiche began well and cōmits
ted them selues vnto me/ that I shulde take the
ihāde & dōcure the ar gōne backe frō me i tyme of
repracion & dōfyllig of the fleshe/ & dō ar retourns
ed to sinne & dō vnto dishonouring of me agayne.

The synner

O father it is true/ no man can be stronge in
his awne strengthe/ in the seconde chapter of the
fyrst off the Kinges. Ne and who is able to sofre
and abyde before thyne hande/ yff thou the silfe
strengthe & dō comforthe vs not. Wherefore moost
mercifull father thake vs vnto thi cure/ fulfyl

thi wyll in vs / that we may be thi kyngdome ad
inheritaunce / vn to thi lande ad prayng. Also
deare father strengthe and comforthe vs in soche
busines with thi holy woorde / geve vs oure day
ly breed / grave and printe thi deare sonne Jesus
in oure hertes / that we strengthed thorowe hym
maye therefully and gladly sofre ad endure the
destroyinge and killynge of oure will / ad the fus
lyllinge off thi will. Ne and sheed oute thi gras
ce apon all christente ad send learned prestes ad
preachers / to teache vs thi sonne Jesus purely /
and to feade vs with the woorde off thi holy Gos
spell / and not with the dreuggs and chaffe off as
belles and mens doctrine.

Hod

It is not good to caste pearles before swynes /
nether to geve holy thinges and the childrens be
ed vnto the dogges and houndes. Ne synne cos
tinually with out ceasyng / ad though I lett my
word be preached a monge you never so moche /
yet ye folowe not / nether obeye / but despice it.

The synner

O father have mercy on vs / and denye vs not
that breed of love / it greveth vs sore / even at the
very herte rotes of vs / that we can not satisfye
thi woorde and folowe it / we desyre the therefore
to have pacience with vs thi povre and wretcha
d childdren / and to forgeve vs oure treaspace ad
gylt / and iudge vs not after thi lawe / for nomen
is rightewes in thy presence. Loke on thi promy
ses / we forgeve oure trespassers and that wyth
all oure hertes / and vn to soche haste thou pros
mysed forgevenes / not that we thorowe soch for
gevenes are worthy of thy forgevenes / but thys

al thon art true / and of thi grace and mercy haſt
ſte promyſed for geveng vnto all them that for-
geve their neghbours / in thi promyſethers
fore is all oure hope and truſte.

God

I for geveng vnto / and loſe you ofte / and ye
never abyde ſtedfaſte. Children of lytle fayth as
ye be. Ne can not watche and endure with me a li-
tyll while / but at once faulſe agayne in to tempta-
cion / Matthew xxvij.

The synner

Weake ar we oſ father and feble / and the tem-
ptacion greate and manyfold / in the fleshe and
in the world. Repe vs father with thi myghty p-
ower / and lett vs not faule in to temptacion and
synne agayne / butt geve vs grace that we maye
abyde ſtongyng / and fighthe manfully vnto thei
ende / for with oute thi grace we can do nothyn-
ge.

God

I am ryghteous and ryghte ys my iudgement
and therfore ſinne maye not be vnpunefched / ye
and ye muſte ſoſe evyll and affliccion / and as
twythinge that ye haue temptacion therby / th-
at is youre ſinnes faulſe only / which compelleth
me thir vnto / to ſyll it and to heale you / for ſin-
ne can with no nother medicine be drawnen out
of you but thowre adverſite and ſoſeryng off
evyll.

The synner

For as moche then as adverſite tribulacion
affliccion and evyll which fyghte agaynſte ſyn-
ne geve vs temptation / delyver vs out of them /

finishe thiscure and make vs thorowewhole/ this
at we loosed from synne and evyll maye be vnto
the a kyngdomme / tolakide / to praye / and to say
ctify the / amen. And seinge thou hast taughte
vs thus to praye / and hast promyssed also to he
are vs / we hope and are sure that thou wylte ge
aciously and mercifullly graunte vs oure peticis
ons / for thi veritees sake / and to the honouring
off thytrueth / Amen.

Finally some man wyll saye happily / what \tilde{a} d
yff I can not beleve that my prayer ys heard. I
answere. Then do as the father of the possessed
dyd in the .ix. of marke / when Christ sayd vnto
hym / yff thou couldest beleve / all thynges are
possible vn to hym that belevesth. The father an
swered I beleve lorde / helpe myne vnbelez
fe / that is to saye / heale myne vnbeles
fe and geve me perfecte belefe \tilde{a} d
strengthe the weakeſſe off
my fayth and encres
aſe it.

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1. *Formicidae* 2. *Formicidae*
3. *Formicidae* 4. *Formicidae*



methair un to to fyll it and to heale you. For sic
me can with no nother medicine be drawen out
of you but thorowe aduersite and soferynge off
evyll.

The sinner

For as moche then as aduersite tribulacion
affliccion and evyll which fyghte agaynste syns
ve gene vs temptation / delyver vs out of them /

ches
out
off

ion
yngs
em/

